

15. I now (glorify) the brilliant vigour of the com-pany of the MARUTS, loud-sounding, irresistible, cherishing, whereby hundreds and thousands (of treasures) are bestowed collectively upon men; may that (com-pany) make hidden wealth manifest; may it render the wealth easily accessible to us.

16. Hasten, PtfSHAN, to me: (repel), bright deity, (all) deadly assailing foes: close at thy side I repeat thy praise.¹

17. Uproot not, PUSHAN, the forest lord, with its progeny of crows :² utterly destroy those who are my revUers: let not the adversary ensnare me, as (fowlers) set snares for birds.³

18. May thy friendship be unbroken, like (the sur-face) of a skin without a flaw, containing curds.⁴

19. Supreme art thou above mortals: equal in glory art thou to the gods: therefore, PUSHAN, regard us (favourably) in battles: defend us at present as (thou hast defended) those of old.

20. MARUTS, agitators, especially to be adored, may youv kind and true speech be our conductress; that pleasant (speech which is the guide) to desirable (wealth) for both gods and sacrificing mortals.

¹ *Santiskam nu te harne*, literally, I celebrate thy praise quickly at thine ear.

² *KakamUram vanaspatim*: the first is said by the scholiast to imply metaphorically the author of the *Sukfa*, with his children and dependants.

³ *JEvd chana griva. ddndhate veh*, even as sometimes they place snares for a bird: *yrivd* is said to have here the unusual signification of *ddmam,jdlariipam*, a snare of the nature of a net.

⁴ Such a skin of curds, *Sdyana* says, is always carried in *Pushan*'g chariot.